/467 cont./
797 by this companion, whose rebuke (104)
857

> 104. Among the reciprocal insults, someone said: -- "You do not have a father," and another answered her: -- "Your mother is a thief."

she feared more than that of the Religious Superiors.

• 575 We have already mentioned the great sociability of these tribes, but nevertheless there do not seem to exist among the Uaupesinos secret Societies or more or less public ones of the various kinds that proliferate among the North American tribes, especially among the matriarchalists. The causes might be several: 1st, they ordinarily live in small human groups; whereas it is the large groupings that favor the subdivisions into smaller societies; 2nd, they live the common life of a maloca, each one being observed in all his acts; 3rd, the family life is quite autonomous, even when several families live in the same maloca, without partitions of any kind; 4th, the almost nonexistence of a taboo separating the men from the women.

562 1) We have an indication of a great separation of the sexes, and
796 of a society that gathers together few times and quickly today, in the feasts of Wãx-tĩ. The men congregate for the phallic procession, as we have described (VII - 4, e (2 a 1) and the women remain outside the maloca, with the prohibition, under the penalty of death, against looking at the instrument.

623 2) We have noticed in the malocas and povoados the existence of a Senate, the Bũxkõrãkurá, which meets frequently, enjoying /468/ great ascendancy, imposing and demanding the observance of the ancestral customs, with the competence to choose the chief.

756 3) Another existing society, it seems, is that of the Xamãs /shamans/ or Pajés. The training process of the pajé always is attending the school of another pajé, even by class of student-xamãs. Even after graduating and in the exercise of their profession, they meet periodically, invited to resolve the most difficult